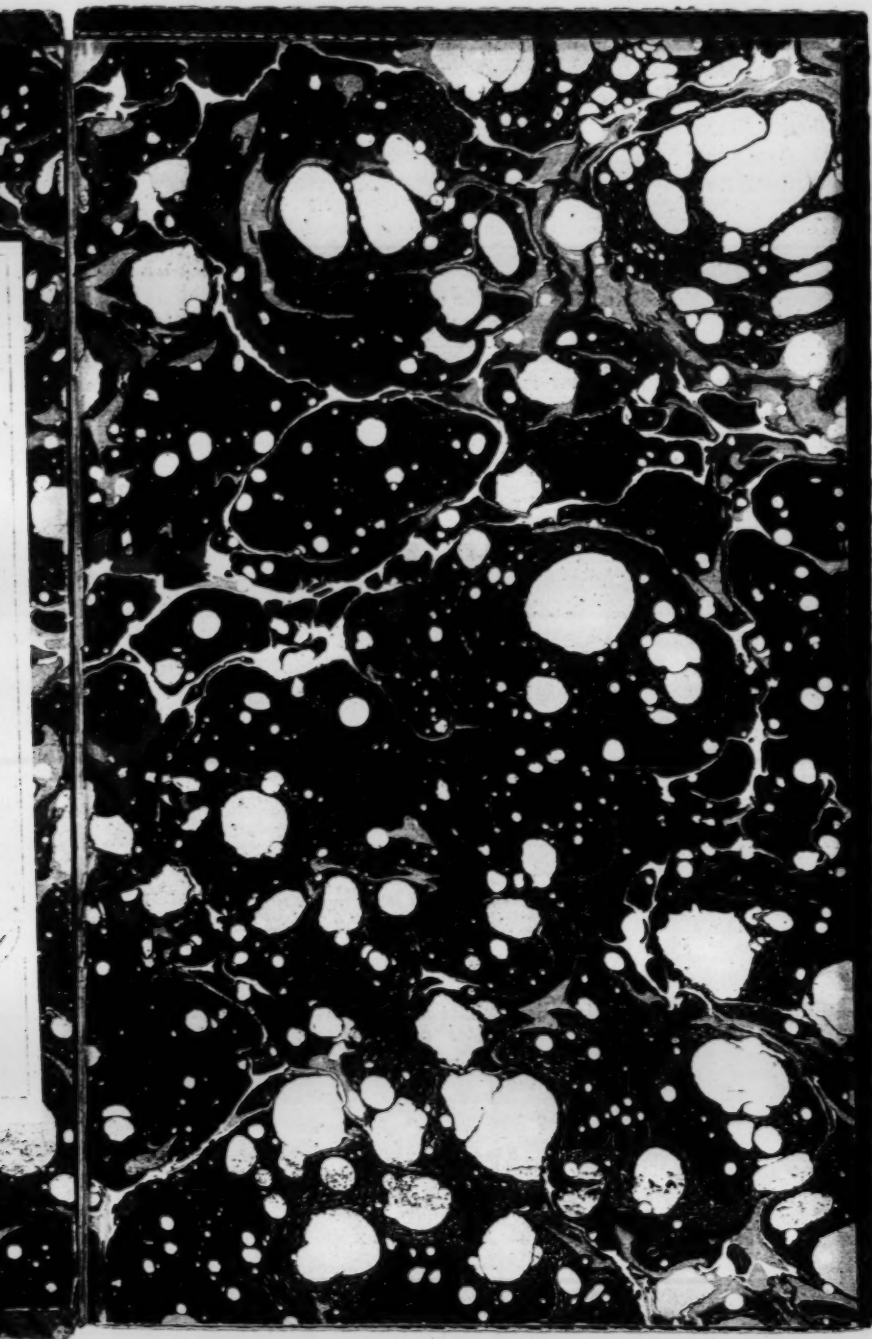


25271
175

YALE UNIVERSITY LIBRARY



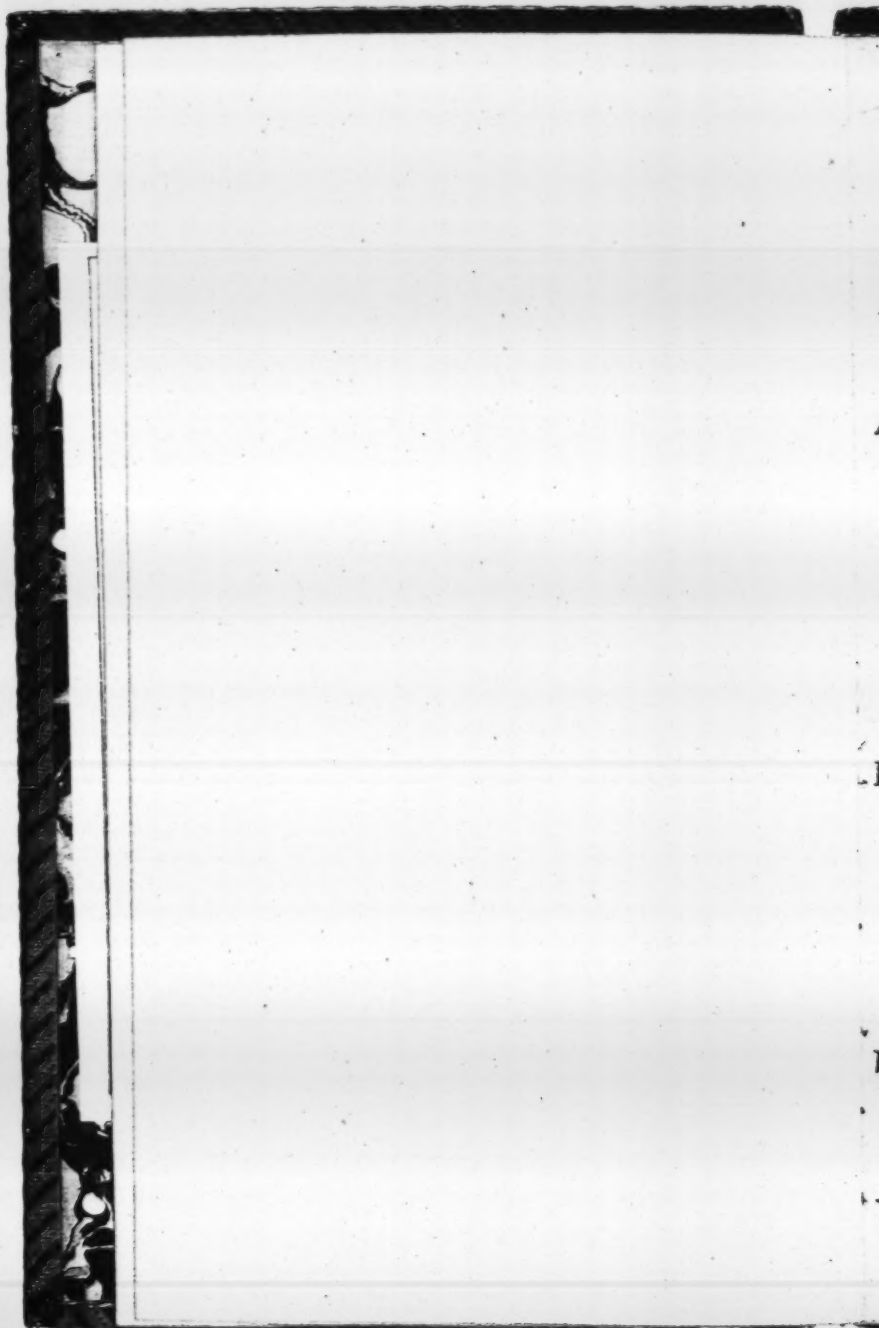
Bequest of
Rev. Henry Hartyn Dexter, D.D.
1890.



476

\$5.00.

Henry M Dexter.



John 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. *sa. Jeake. pre*

THE
INFORMER:

O R,

A TREATISE TO SHEW WHAT
Authority and Government is lawfull and true
according to the Scriptures: and of all
men to be received and obeyed. And
what is unlawfull and false, and
so consequently to be
rejected.

A L S O,

Here is added a briefe discription of the true
visible Church of Christ: And a plaine
definition of the false visible
Church of *Antichrist*.

JUDG. 6. 31.

*Will yee plead for Baal? will yee save him? he
that will plead for him, let him bee put to
death, &c.*

Printed in the year 1641.

f
f
b
a
f
C
th
S
ju
f
fi
m
ly
o
cl
th
th
fo
L
sa
gle

CHRISTIAN READER,

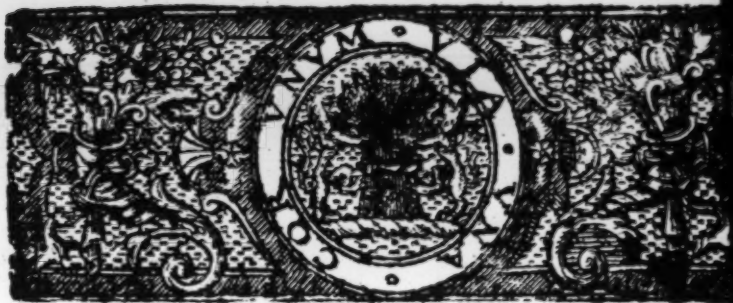
THOU knowest it is a divine precept, that we should give honour to whom honour is due; implying that no honour is due, either to persons or things, but in a lawfull and commanded way. Hence it is, that many faithfull people have, and still do, refuse to yeeld any honour or reverence unto Arch-bishops, Bishops, and their dependent Officers, as they are Ecclesiasticall men, and administer in their spirituall Courts (as they call them.) And this of conscience they refuse to do, because they have assumed such a State and power, as to speak truly of it, is neither *jure divino* nor *jure humano*.

Now of this I need to say the lesse, in regard thou shalt finde what I say, here cleared and proved sufficiently: to wit, that their calling is not from God, nor of men, either in a divine or humane way rightly considered: but as the Scriptures testifie, their originall and rise is from the Divell, being the uncleane spirits like Frogs, which came out of the mouth of the Dragon, and which compasse the Camp of the Saints about, and seek to draw forth the Kings of the earth to battle against the Lord, and against his Christ. And therefore (who-soever thou art) see to it, that as thou tenderest the glory of God, and thy owne salvation, that (like

To the Reader.

Mordecay) thou bow not the knee to any of these
unblessed Amalecks, who are devoted to destruction,
and to be plucked up by the roots, as plants
which the Father never planted. But contrari-
wise thou art advertised, to feare God, and honour
the King, and to yeeld obedience to such ordina-
nces onely, as Gods Word bindes thy conscience too,
either in respect of nature or grace. And so doing
thou shalt give unto Caesar, the things that are
Caesars: and give unto God those things that
are Gods. And that thou maist do so, the Lord san-
ctifie both this and all other good means and helps
unto thee. And forget not to pray for all such
who seeke good for Jerusalem: among which
number I desire to be one while I am,

J. C.



THE INFORMER:

OR,

A TREATISE TO SHEW WHAT

Authority and Government is lawfull and true according to the Scriptures : and of all

men to be received and obeyed. And

what is unlawfull and false, and

so consequently to be
rejected.



Here are in the New Testament of Christ Jesus three Kingly States or Governments. The *Civill State*, The *true Ecclesiasticall State*. And the *false Ecclesiasticall State*. Two of them are of Gods, and the third is of the Divell. They all consist of these seven particulars following :

In the first place, these three politique Regiments have each of them a King or Head over them.

Secondly, they have each of them authority, power or state politique.

Thirdly, they have Books and Charters, wherein their Statutes, Laws and Canons are written.

Fourthly, Each of these make them Cities, Corporations, or bodies politique.

Fifthly, They have Officers and Deputies, who are their severall Ministers, in their bodies or Corporations.

Sixthly, They have Laws, Ordinances, and Administrations for these Officers to administer to their subjects, according to their severall functions, in the name, and by the power of their proper King, and Head; from whom they have received their authority, and in whose name they administer.

Seventhly and lastly, they have subjects or members governed by, and in their severall politique States and powers under their severall heads.

The first Particular handled.

These have each of them a King or Head over them.

The Informer.

7

The Civill State.

The first is the State of Magistracy, or Civill State, that wherein *Cesar* is to have his due as King and Head, these Kings and heads are to be prayed for of all Gods people, as their Heads and Governours, *Rom. 13. 1, 2. 1 Tim. 2. 2.*

The true Ecclesiasticall State.

This State is Christs the anointed, *Psal. 2. 6. Acts 2. 26.* whom God the Father hath set upon the Throne of *David*, *Isay 9. 6, 7.* and he is *King of Saints*, *Rev. 15. 3.* Yea the *King of Kings*, and *Lord of Lords*, *Revel. 17. 14. and 19. 16.*

The false Ecclesiasticall State.

The third is, the hellish state of the Beast, his *Kingdome or State of Rome*, which in the *13. of the Revelation, ver. 2.* is said to have his power from the *Divell*; also he is said to have a *Throne*: and therefore he is a *King*, chap. *11.* He is called the *King of the Locusts*, which is there said to be the *Angell of the Bottomlesse Pit*, ver. *11.*

Secondly, these have each of them a *Kingly state or power politique.*

The Civill State.

This *Power* or *Civill State*, is of God, and is the Character of Gods Sovereigne power over man; is displaid by his Communicating the same unto Kings, and such as are in authority under them, for which cause he hath said, *ye are Gods*, and God must, and is obeyed by stooping and submitting to this power and state, and he that resisteth this power, *resisteth the ordinance of God*, Rom. 13.

The true Ecclesiasticall State.

Likewise this *State* is of God, for it is the *Kingdom of his deare Son*, and it is not a *Civill State*, but an *Ecclesiasticall State* of Christ his Church, or power which he received of his Father, *Mat. 28. 18.* after that he rose again from the dead, by which power he authorised his Apostles, and sent them on his errand or message, to all the world, *Mat. 28.* which power the Apostles used in planting Churches and Church Officers, which power Christ gives to all the Churches of the Saints, to the end of the world, it is the power given to them to bind and loose too, and from the Divell, and to right each others wrongs, *Mat. 18.* it is the same power and state the Churches had committed

mitted to them by the Apostles, who reprov'd the Churches for not using it to suppress sinne and sinners, 1 Cor. 5. with the seven Churches in Asia, Rev. 2. & 3. these and many more are the severall uses the Lord hath made of this true Ecclesiasticall, or Church state, and Government.

The false Ecclesiasticall State.

This *Angell of the Bottomlesse pit*, Rev. 9. 11 the King of the Locusts, hath a State, Throne, Power, and great authority, Revel. 13. 2. and in the same Chapter it is said, he hath power to continue 42 moneths, ver. 5. that is, 126 daies, as chap. 12. 6. counting each day for a year, (as the Lord doth in Numbers 14. 34. and Ezech. 4. 6.) it is 1260. years, that is, the length or time of his Reigne, that one and the same time which Christs Kingdom under the name of the holy City, shall be trod under foot, Rev. 11. 2. Likewise that is that power or state that the Woman, or great Whore sits or rides upon : whereby she is able to Raign, Rev. 13. and c. 17. as a Queen over the Kings of the earth. And lastly, this state is so great, that it Captivates all Kings, Princes and Emperours. Yea all the world of ungodly men, wonders, follows, and worships this state, or Beast, Revel. 13. 7.

And if they will not, he hath such power and authority, that he will compell high and low, rich and poore, bond and free, to submit unto him, and to kill all those that are found refractory to his state and power, Rev. 13, 15, 16, 17. This is the false Ecclesiasticall state, and power.

Thirdly, these have each of them Books and Chartors to declare their mindes to their Subjects by.

The Civill State.

Thirdly, all Kings and Governours have Books, Statutes, and Records, wherein are recorded their Laws, Articles, Acts of Parliament, &c. Likewise to Cities and Towns Corporated, they give Chartors, whereby they have power and priviledge from their King, and Head, in his name and power, to instate themselves into divers priviledges for their mutuall good, Ezra 2.

The true Ecclesiasticall State.

Even so in the next place Christ Iesus hath given his Laws unto Jacob, and his Statutes unto Israel: his Statute Books are the holy Scriptures of the Old and New Testament, he is faithful in all his House, as was Moses, Heb. 3. 2. 6.

er and
w, rich
in, and
to his
is the
acts of his last Parliament which he called for
the establisshing of his Kingdom, when he was
40 dayes with his Disciples, giving them laws
through the Holy Ghost, ever till he was ta-
ken up into Heaven in their sight, as we may
see in *Acts* 1. Those Books called the *Acts of*
the Apostles, with all the *Epistles*, and the *Re-*
velation, in these the *Cities and Charters* of the
new *Jerusalem* is to be found, with the privi-
ledges there unto belonging.

The false Ecclesiasticall State.

s have
re re-
Parlia-
Towns
y they
King,
instate
their
This smoaky politique State of the Crowned
Locusts, or Roman Cleargie, Rev. 9. 3. 7. hath dis-
tinct Books from the other two States that are
of God, for this State or power, hath *Books of*
Canons, Councils, Books of Articles, Book of Or-
dination of Priests and Deacons, with the Booke
of Homilies, and the Book of Common-prayer,
and the power and State of this Beast, doth
more narrowly look that all be agreeable to
these Books, then the other two States do (as is
manifest by that strict eye that it had over all
in every Parish) not onely in forraign Lands,
but even in this our Kingdom of England, for
they of this kingdom of Darknesse are wiser and
more diligent in their Generation, then the
children of Light.

Fourthly,

Fourthly, by vertue of these *Charters*, these three States make *Cities* and *Corporations*, according to their proper and distinct state and power politique.

The Civill State.

In the nex place, the loyall Subjects of this Regiment, under their *King and Head*, by vertue of these *Charters*, become famous *Cities*, and other inferiour *Corporations*, agreeable to the tenour of their severall *Charters*, then and by that means they received the State and power to become a *City* or *Corporation* under that Head, or when they have united or incorporated themselves into a *Body*, they are a *City* constituted, and this State and Power they are entred into, is their *forme* and *being*, and nothing else doth distinguish them from their former state and condition, but that *power* and *state*, that is, their state wherein they live, move, and have their *being* poliquely.

The true Ecclesiasticall State,

In like maner the Subjects of this heavenly regiment, or *Kingdom of Christ*, by power from him their Head, do become visible *Churches*, and bodies incorporated together in his Name and Power,

Power, *Mat. 18.* therefore the Church he left behind him were of *one accord*, *Acts 1.* and to them were united or joyned 3000. in the next Chapter, so the Saints at *Antioch*, became a *body* or *Church*, whose constitution or incorporation we may see to be a joyning themselves to the Lord, *Acts 11.2.23.* so all the Churches of the Saints became *Bodies politique*, and therefore Gods visible Churches are called *Cities*, or the *City of God*, *Psal. 46.4. Psal. 48.1.2.8. & Psal. 87.2.3.* Therefore the Saints are called *Citizens*, *Ephes. 2.9. Inhabitantes of the Living God, Heb. 12.22. The Holy City is trodden under foot 42. months, Rev. 11.2.* the time of the Raigne of the Beast (*Revel. 13.5.*) whose reign is just so long. And this *Holy City* is the *New Jerusalem*, that comes down from Heaven in great glory, *Rev. 21.* the *forme* or *being* of this *divine City*, or *spirituall Body*, is the *State and power politique*, instituted by Christ, and given to his Saints, *Jude 3. Psal. 133.* and thus under Christ as their King, they live, move, and have their being politiquely.

The false Ecclesiasticall State.

So by the power of Satan the old Serpent, hath the wisdom of the second Beast or false prophet, not onely made to himselfe a great City, whose

whose power killed Christ, *Rev. 11. 8.* Then
 by pointing us to the *Antichristian power*, the
 still kills his Saints, for this City is so powerful
 that she reignes over the *Kings of the earth*, and
makes them to drinke of the cup of her fornications
 till they be so drunk thereby, that they become
 her servants, *Rev. 17. 2. 18. & 18. 2.* And by
 this false Ecclesiasticall power and State, there are
 made lesser Cities, called the *Cities of the Nations*,
 (or *Nationall Churches*) and are of the same
 nature, *Rev. 16. 9.* as *Daughters to the Whore*
 and *Mother of fornication of the earth*: this false
 great Catholike Church is distributed into *Nations*,
Provinces, Diocesses, and Parishes, as lively
 and apparant as the *Civill State* is, so that they be
 live, move, and have their being as *Royally*
 from this *Beastlike power*, as the Saints do by *Ep*
 Christ, or Subjects under their King. And this
 is plaine by the daily troubles the poore Saints
 suffer in every Parish, if they worship not, as
 this power commands them.

Fifthly, these have each of them proper and
 distinct Officers belonging to each poli-
 tique State.

The Civill State.

In the first place, these Cities by vertue of
 their

Then their *Charters*, enjoy their own Officers, *May-*
ors, *Shirriffes*, *Aldermen*, and other inferiour
Officers, as their Lord and King hath allotted
them, and also inferiour Corporations, accor-
ding as it is granted to them in their *Charter*,
and they that obey these doe well, and please
God in keeping the fift Commandement.

The true Ecclesiasticall State.

Likewise the City of God by vertue of their
Charter have right to enjoy their own *Bishops*,
Overseers, or *Elders*, *Acts* 14.23. and chap. 20.
Titus 1.5,7. Which are not many, yet *Wisdom*
that hath built her house, hath found them to
be sufficient: which are these, *Pastors*, *Teach-*
ers, *Elders*, *Deacons*, *Widdows*, *Rom.* 12. 7, 8.
Ephes. 4.11, 12. *Phil.* 1.1. 1 *Tim* 3. and they
that obey these, and these onely, serve Christ,
and obey God in keeping the second and third
Commandements. These onely being the Of-
ficers which God by his *Holy Apostles* hath set
up, instituted and placed in his Church to the
end of the World: therefore, in hearing, and
obeying these, we heare and obey Christ that
sent them, *Luke* 15.16-*Mat.* 10.40.

The false Ecclesiasticall State.

In like manner hath this *whorish City*, or Ci-

ties, the false prophet, or Body of false prophets, attending upon their forged divises, and humane administrations, which are almost innumerable to reckon from the *Pope to the Parish-clerke or Paritour.* whosoever obeyes these, or any of these, breaks the three first Commandements, for in hearing and obeying these, they heare and obey the *Dragon, Beast, and Whore,* that sent them, and gave them their authority and Office, that as really as we heare and obey the King, by stooping and submitting to a *Constable.* who sees not this.

Sixtly, these have each of them proper and severall Laws, Statutes, Ordinances, and administrations for their severall Officers to attend upon.

The Civill State.

In this *State,* or in these *Cities,* are the Laws and ordinances of men, which the Saints must obey in the Lord. For though in the time of Christ and his Apostles, there were no Christian Kings, yet the Churches of the Saints were commanded to obey their Laws, meaning their civill lawfull Edicts: for religious Laws they could not be. Because the Magistrates were all Infidels, therefore the Apostle *Peter* distinguisheth

sheth them from the *Divine*, by calling them the *Ordinances of men*, due unto *Cesar*, as divine obedience is unto God.

The true Ecclesiasticall State.

Even so this *City of God*, with their officers are to observe whatsoever Christ hath commanded them, *Mat. 28. 20.* the Church of *Corinth* kept them, *I Cor. 11. 2.* and *Pauls* charge to *Timothy* is to teach the Church to observe all, without preferring one before another, as he would answer it before Christ *Iesus*, and his Elect *Angels*. These things are due to Christ *Iesus*, and to him onely, belongs this visible worship, *Iohn 4. 21, 22, 23.*

The false Ecclesiasticall State.

The Laws and administrations of this *whorish Church*, are partly their own inventions, contained in the *Books* formerly named, with some *divine truths*, which usurped they enjoy, which truths they use as a helpe to set a glosse upon their inventions: that they may passe with a better acceptation, but both their *Divine* and devised, are consecrated and dedicated by the *Beast*, and are administred by his *Officers* and power.

Seventhly, all these three have their Subjects or people, of which their politique Bodies consist.

The Civill State.

This *State* hath Subjects, which are the Kings alleaged people, and are bound to him their *Head*, by the *Oath of Allegence*, and as any of them do purchase a *Charter*, from him to become a *City or Corporation*, they are bound by vertue of their *Charters* to walk submissively to him their politique *Head*, and in that relation, are by duty bound to keep the *Laws of their Charters*, in his name and power, which is their politique obedience.

This *Civill State* is Gods ordinance, and is here borrowed to illustrate, manifest, and set forth the other two in the former particular, and so we leave it.

The true Ecclesiasticall State.

Even so the Subjects of this *State* are onely Saints, and no other, that is, such as by the *Rule* of the Word are to be judged one of another to be in Christ, otherwise they have no right to this Kingdom, 1 Cor. 4. 20. chap. 5, 13. But are intruders, Jude 4. verse, and so not of the King

Subjects Bodies Kingdom, though in the Kingdom, 1 John, 2. 19. and the Saints are out of their places till they come within this *Holy City*.

To this State all Gods people are called, both out of this world, and all false Churches, especially from the *Regiment of darknesse* described, 2 Cor. 6. 17, and Rev. 18. 4. Song. 1. 7.

The false Ecclesiasticall State.

Lastly, the Subjects of this *kingdom of darknesse*, are all the Inhabitants of the Earth, Kings and Subjects, Rev. 13. 16. and chap. 18. 3. Yea, it hath a commanding power, bond and free, to receive a marke of subjection and servitude, there is none so bad but will serve his turne, if any prove too good he casts them out, kills and destroies, Rev. 11. 7.

This is the State and kingdom of *darknesse*: with which the Divell hath deluded all Nations, from which all Gods people and Servants are bound in duty to seperate, that so they may be free from that wrath of God, which shall fall upon the *Kingdom of the Beast*, to the ruine and overthrow thereof, Rev. 18. 4, 5. and 19. 20. and 14. 9, 10, 11.

A DESCRIPTION OF THE
true visible Church of Iesus Christ: with a
 discription of the *false visible Church* of
Antichrist: shewed by certaine
disproportions and differences
 between them.

The true Ecclesiasticall State.

THE first disproportion betweene the true and false State, is in the Originall, from whence they arise. The *true State* came from Heaven, and is the *House of Wisdome building*, *Prov. 9. 1.* wherein the Son of God, the *wisdome of his Father*, *Heb. 1. 3.* hath been as faithfull as was *Moses* in the former, *Heb. 3. 2, 6* and is that Heaven described, *Rev. 12. 1.* and that *City* said to come down from Heaven *Rev. 21.* and is an habitation for God to dwell in and for all his people to come into: to dwell with God their Saviour, for the name of the *City* is, the Lord is there, *Ezech. last chapter and last verse.*

The false Ecclesiasticall State.

Likewise it is no hard Mystery to know the Originall of this false *Ecclesiasticall State*, for
 th

the Clergie; (as *Goodwins Catalogue of Bishops*,
Fox his Booke of Martyrs, & *Rev.* 9: and 13.
 chapter) and by their Preaching and Writing
 hath taught us plainly, that *Antichrist the man*
of sinne, the sonne of Perdition is seated in
Rome, and the same Clergie doth also teach us:
 that their Ministry and Governments of *Bi-*
shops and Arch-bishops, successively proceed
 from thence, and for our confirmation herein,
 we read that *Gregory the first* of that name, *Pope*
of Rome, about 1000 years since, sent *Austin*
the Monke into *England*, and consecrated him
 first *Arch-bishop of Canterbury*, and he consecra-
 ted the rest of the Bishops, and established the
Ecclesiasticall State, which *State* and *platforme*
 remaines unaltered to this day, notwithstanding
 the Head thereof be changed. This Sate then
 being the *man of sinne*, it is said to arise out of
 the *Bottomlesse pit*, *Rev.* 9. 1. and is called the
King of the Locusts, *Revel.* 9, 11. and is said to
 come by the effectuall working of *Satan*,
 2 *Thef.* 2, 9. and as he is the *sonne of Perdition*,
 ver. 3. and the *Mystery of iniquity*, verse 7. so
 shall he come to confusion by the mouth of the
 Lord, verse 8. and go to perdition, *Rev.* 17. 8.
 as the sonne and heire thereof, and he shall have
 the company of his Father the great *Dragon*
the Divell and Satan, with the *younger Brother* the
 false.

false prophet, that deceived them that worshipped him, these three shall dwell in the tormenting lake of Gods wrath for evermore. *Rev.* 19. 20. and 20. 10. And thus we see *Originally* from whence he came, and whither he must go.

The true Ecclesiasticall State.

A second disproportion is, between the true and false power. The true power which Christ our King hath received of his Father, *Mat.* 28. 18. and hath communicated to his Saints, *I Cor.* 5. 4, 12. and *Mat.* 18, 18. and to them onely: This is that *Dominion* that the *Annia* of dayes hath given to his Saints, *Dan.* 7. 14. compared with *verse* 22. 27. and with *Rev.* 5. 10. and being lost, he will recover it againe unto them, as *Daniell* speaks, and in the *New Testament* is given to every *Particular visible Church* or *Assembly of Saints*, *Mat.* 18, 17, 12, 20, and *I Cor.* 5, 12. In which point of *Power*, we are to minde two things. First the *Subject* or *place* where it doth reside, that is, in the *Body* or *Assembly of the Saints*; as the former *Scriptures* largely declare. Secondly, that they were not forced nor compelled to submit to this power but as the love of God shed abroad in the hearts, and the doctrine of the Apostles by the power of the Spirit caused them freely and willingly

willingly to submit themselves unto it, *Acts 2, 11. Psal. 110. 3.* For Christ and his Apostles never used any earthly forcement to bring his Saints into his Kingdom.

The false Ecclesiasticall State.

So in like manner the *Dragon*, that old *Serpent*, gave to his *Sonne of Perdition the Beast*, his power and throne, and great authority, *Revel. 13. 2.* And this man of sinne, hath conveyed to all his *Clergie* his power, by vertue whereof, they are all *Rulers*, and men of authority in all Nations, where he hath established them, as is declared, *Rev. 9.* and *10.* where it is said, they have *Crowns upon their heads like gold*, that is, counterfeited power and authority, and by vertue of this *power politique*, are made one intire body politique, under one *Head* and *King*, so called, *verse 11.* and are distinct from the *Layety*, living in, and by the practise of this power, with reference to that *Head*, though they be never so farre dispersed or remote from him; this being observed, the *disproportion* will appeare in these two particulars.

First, the subject place where this power doth recide, it being in the *body of the Clergie*, the *Layety* being excluded, though never so high or great in place, as *Judges, Justices, Lords* and *Knights, &c.* they refusing it as a matter not

belonging to them, but to the Cleargie.

Secondly, this power compels all, in all Nations, will they, nill they, to come under the Government, and to obey *his* power, and authority, Rev. 13. 8, 16. where it is said, he *made* great and small, rich and poore, free and bond, submit to him, else they should not buy nor sell nor live, verse 17. and chap. 11. 7.

The true Ecclesiasticall State.

A third disproportion shall appeare in the Every Kingdom, or politique State, whither Civil or Ecclesiasticall, hath their severall Book of Charters: wherein is contained the *Plans* of their severall Governments, for ever Church is known by his own *Articles, Canons, and Constitutions*, so that they that will know what Church, Ministry and worship Christ and his Apostles hath planted in the New Testament after the Ceremoniall was abolished, they must read the Acts of the Apostles, with the Epistles, Acts 4. 1 Cor. 14. 37. Rev. 22, 18, 19. Yeat the whole New Testament. And there they shall finde Iesus Christ our Lord and King, his Book of Canons, Articles and Ordination, to guide and direct the Churches of the Saints in his Kingdom, unto the end of the world.

The false Ecclesiasticall State.

Also in the *false State*, they that would know what *Government*, *Church*, *Ministry* and *worship*, the man of sinne hath established, he must view his *Platforme* contained in his *Book of Canons*, *Articles*, and *Ordination of the Priests and Deacons*, his *Books of Homilies*, and *Common-prayers*, for in them is contained those *Institutions*, *Laws* and *Ordinances* that he hath established, but how contrary to the *Scriptures* of the *Old* and *New Testament*; they that are spirituall in part do know, and what obedience to them is enforced, and Gods *Laws* omitted and laid aside. the poore *Saints* do finde and feele to their smart.

The true Ecclesiasticall State.

A fourth *Disproportion*. I. This *State* makes not *Nationall* nor *Provinciall* politique *Bodies*, but onely particular *Congregations*, or *Assemblies* of *Saints*, as in *Iudea* one *Nation*; yet divers *Churches*, *Gal. 1. 22.* So *Galatia*, one *Nation*, yet many *Churches*, *verse 3.* Likewise *Asia* hath seven severall *Churches*, *verse 1, 11.* and where there was but one, the Holy Ghost speaks in the singular number, as the *Church* at *Rome*, another at *Corinth*, another at *Collosa*.

Collosa, another at *Theſſalonica*, and the like.

Secondly, the Congregations of our Lord Christ, came freely and willingly, as so many *living Stones*, 1 *Pet.* 2. 4, 5. voluntarily uniting themselves together, whereby they become a *spirituall Houſe*, and a *Royall Priesthood*, verſe 9. and are hereby capable of performing the *publique worship of the New Testament*, wherein they are to offer as *Living Sacrifices their soules and bodies*, *Rom.* 12. 1. and by faith to have Communion with their Mediatour, *Heb.* 12. 24. as he hath promised to all such Assemblies gathered in his Name and Power, *Revel.* 21. 3. *Math.* 18, 19, 20. which is the forme and keeping of this their *visible and politique union and communion*, *Ephes.* 2. 20, 21, 22. *Col.* 2. 19. Thirdly, the *visible Churches of Christ* are independant Bodies, there is equality or parity amongst them : that is, they are all alike in jurisdiction and authority, they are all *Golden Candlesticks*, *Rev.* 1. 20. they are every one of them a *Ierusalem* compact together within it selfe, *Pſal.* 122. 3. compared with *Heb.* 12. 22. having each of them whole Christ for their Mediatour, that is, *Priest*, *Prophet*, and *King*, and thereby enjoy all his power, and all his promises, and all his *Laws and Ordinances*, with all his liberties and priviledges.

Fourthly,

Fourthly and lastly, in the use of their *liberty* (which they enjoy, from, and under Christ their Head, who dwels in the whole body) they are inabled to exclude sin and sinners, 1 *Cor.* 5, 13. 2 *Thef.* 3, 14. *Acts* 3. and to establish among themselves such *Officers, Ordinances, and Administrations*, as their Lord and King hath given them for their comfort and profit, by this *Power* they can examine and try *False teachers*, *Rev.* 2, 2. they can reprove and admonish proud ones, and exhort the negligent, *Col.* 4, 17. thus their power and liberty from Christ their Head, becomes a great benefit, and a great good to the whole body, in these and divers other particulars of great weight.

The false Ecclesiasticall State.

But this *false State*, brings ten *Kingdoms* into one *politique body*, *Rev.* 17, 12, 13, 15. and hath set Heads over Nations, to bring them into *politique bodies Ecclesiasticall*; as for example, *England* is one *politique body Ecclesiasticall*, (as well as *Civill*) under one *Arch-bishop of Canterbury*, and *Pope of Lambeth*, and by the sinews and bonds of his *Ecclesiasticall power*, the whole Land as one body is knit and bound to that *Ecclesiasticall Head*, by vertue of that *Romish authority*, that he successively doth exercise, and hath

hath received from *Anſim* the *Monke*, who
conſecrated, authorized, and ſent into this *La*
to eſtabliſh this power, according to *Pope G*
gorius his will, wiſdom, and power.

Further, this *false State* hath left no liber
nor power to any perſon good or bad, *Rev. I*
7, 8. but compels and forces all in the name a
power of *Antichriſtis Succeſſours*, will they, or
they, have they faith or no faith, conſciences
no conſcience, this *Beaſt* will be ſerved and
beyed of all *States, degrees, and conditions*, of a
people in the world, *verſe 15, 16, 17.* ſo that
there is no *Eccleſiaſticall body* of his making
whether it be the great *Carholique Babylon*, *Rev.*
16, 19. or *Nationall*, or *Provinciall*, or *Paroch*
all bodies, but this *Beaſt*, firſt made or framed
them, and ſtill by the force of the ſame autho
rity, doth compell them to aſſemble and wor
ſhip in his name and power, which power is the
life and being of their *viſible and politique union*
and communion.

Again, the *viſible Churches* which are in the
kingdom of the Beaſt, are neither independant
nor free bodies, therefore the great City is cal
led by the Holy Ghoſt; *Sodome* and *Egypt*: for
her filthineſſe and bondage, *Rev. II, 8.* ſo that
there hath not in *Europe* one *Pariſh* been found
free from ſpirituall *Egyptian* bondage inflicted
upon

upon them by some *Taske-master of the Clergie*, as the *Parson* and *Church-wardens*, who force and drive (by spirituall tyranny over the consciences of men) to their falsely so called, *spirituall Courts*, to whom they are in bondage, and upon whom they essentially depend, and so are not independant, neither have they any power or liberty to procure truth, or abandon error, in their publique worship.

And lastly, these poore captivated slavish *Assemblies*, have no liberty or power of Christ among them, but a *great power* over them that keeps them in a *spirituall bondage*, and their Assemblies consists of sinners of all sorts, for they have no power of reprovng or excluding sinne or sinners, they must take such Officers as the *Bishops* sends them, be they never so bad; and they have no power to exclude or refuse them; and if they prove good, they have no power to keepe them, neither can they keepe themselves there, except they submit to, and practise such *Ordinances, Laws, and administrations*, as are the *inventions of men*, and will-worship, and so break the second Commandement, so that they have no power to doe themselves any spirituall good, or to exclude from themselves any spirituall evill or hurt, but being injoynd by their *spirituall Taske-masters*, to
assemble

assemble to Church, they goe, and when they present them to their Courts, they run, and being commanded to do this or that in their public worship, they do it, though it be contrary to God and their own conscience. In these and divers other particulars, this *Power* that is over them, is to their exceeding great hurt and damage.

The true Ecclesiasticall State.

The fifth *Disproportion* lies in their Officers or Ministers, here we are to observe thus :

First, in their number, Christ Iesus our Lord and King hath instituted and ordained onely five; which are specified, *Rom. 12, 7, 8. Phil. 1, 1. 1 Tim. 5.* for though our Lord hath ordained in his Church for the foundation thereof; (himselfe being the chiefe corner Stone, *Apostles, Prophets, and Evangelists*; yet not successively continued; but these five onely are to continue to the end of the world.

Secondly, these Officers and Ministers of Iesus Christ, have not onely their authority from the particular Congregation, but do originally and naturally arise out of the same, *Acts 1, 23. 16, and 6, 3. and 14, 23.*

For before there be any Officers in the Church, there is instituted by the Holy Ghost divine

divine Offices, Functions, or Administrations: as void and empty roomes, *Psal.* 122, 5, *Rev.* 4, 4. and chap. 20, for the Saints which dwell in that City of God, to supply with fit and able persons, to performe thole severall administrations, which God hath ordained, and commanded them, and for the authorising of their Officers, they have Christ walking amongst them, as in one of his *Golden Candlesticks*, holding them in the right hand of his *Kingly authority*, *Rev.* 1, 16. by these *divine Deputies*, he rules them as a King, teacheth them as a Prophet, and feeds them as a Priest, with his most sacred body and blood.

The false Ecclesiasticall State..

But the Officers of this *false State*, are the whole *body of the Clergie*, almost innumerable, if we should reckon their severall orders, and distinction of degrees, as *Pope, Cardinals, Patriarches, Primates, Metropolitans, Arch-bishops, Lord-bishops, Deanes, Chancellours, Vicar-Generals, Prebends, Arch-deacons, Sub-deacons, Doctors of the Civill Law, Doctors of Divinity, Proctours, Registers, Canons, Petty-canon, Chanters, Priests, Parish-priests, Parsons, Vicars, Curats, Deacons, Vestremen, Church-wardens, Side-men, Parish-clerkes, Sextons, Purse-vants, Apparitors,*

to's, with a multitude more, which would tire a man to reckon them all up, there being well neare sixscore in all of this rabble, and as Iesus Christ and his Apostles never knew them, nor approvedly spake of them, but rather gave warning to the Saints that they should take heed of such, for such were to come, 2 Pet. 2. 1. *Mat.* 24. 24. and the Saints have wofull experience that they are come: for they have been plagued with them a thousand years and more, Yet the time approacheth, and is near, when they shall be consumed with the breath of his mouth, and brightnesse of his coming, 2 Ths. 2. 8. that rides upon the white Horse, Revel. 19, 11, 12, 15. for their kingdom is momentany, and his is Everlasting.

Likewise these *Offices* rise not out of the particular Assemblies, neither have the Assemblies any Offices or functions, properly in them, nor any power or authority to produce or raise officers out of themselves, for the *Clergiemen* are a particular body distinct from the Laytie, having their Consecrations, Offices, and Authority, from and amongst themselves; and so sent by their Ecclesiasticall Heads, and bring their Office and authority with them, as matters not belonging to the Assemblies, and so by vertue of that Ecclesiasticall power rule over them as Lords, and teacheth

teaching them as that power allows and commands them, usurpingly administering spirituall food unto them, and so by imitation beguile the simple, and affront the Administration of the Mediatourship of Christ Jesus.

The true Ecclesiasticall State,

A sixth *Disproportion* is the difference between their *Laws and Administrations*, as every *City and Corporation* have their *Laws* amongst themselves, by vertue of their *Charters* from their *King*, even so hath every *visible Church* from Christ their King, by vertue of their *Charter*, which is the *New Testament*, possessing amongst themselves all *Laws and Ordinances*, as Christ by his Apostles, *Mat. 28.20.* hath committed to them, charging them under a curse to keep from adding or diminishing, to, or from these divine *Laws*, *Acts 1,2,2.* *1 Cor. 11,3.* *2 Thes. 2.15.* *Rev. 22,18,19.*

Secondly, as the difference is great in the number of their *Officers*, the true being *few*, and the *false* being innumerable, so of necessity must the difference be in the *Laws and administrations* agreeable to the number of *Officers*, which particulars I must omit, as a matter too large for this place, yet note this by the way: that one of the first Laws in Christs Church is
C the

the ordinance of prophesie, 1 Cor. 14. 1 Pet. 4, 11. that is, that it is not onely the liberty, but the duty of every man in the Church that is able to teach and preach to the edifying of the body, so to do, provided he keep proportion of faith that is, the bounds of his own knowledge. Rom. 12. 6.

The false Ecclesiasticall State.

But as hath been formerly said; the false Church hath no power nor Charter, nor Office, for all these things are locked up within the body of the Clergie, so is it as true that they are destitute of all Laws and administrations amongst themselves, so that all they have at any time is brought to them by these Crowned Stinging Messengers of that authority, as common sense and reason proveth: but the Clergie being a politique and distinct body of themselves from the Laytie, having all power and authority Ecclesiasticall in themselves, must of necessity have all Laws, ordinances, and administrations in themselves, whether they be divine, (which they have by usurpation) or humane by their own inventions, they onely possesse them, and have power to use them, not fearing adding, or detracting, the Lay Congregations being altogether passive herein, till their Injunctions make them active.

So the Laws and ordinances of this State being innumerable (as their Officers are) I must omit for to name them, as their severall *false* *holy things*: *Kneeling in the act of receiving, Signing with the Crosse in Baptisme, Churching of Women, Reading prayers, with the Consecrating of Daies, Times, Places, Persons, Garments, Bells, &c. with the Anoynting of the Sicke, their unholy Orders of Consecration, with other innumerable conventions, not worthy a place in a Christian mans thoughts, onely note the opposition of their law against the Law of Christ, in vehement prohibiting, and strongly barring all (Lay-men as they call them) from preaching, that let Christ give never so great abilities or gifts to men, not in the Ministry, they are never suffered to make any publique use of them, but it is horrible prophanenesse, and sacrilegious presumption so to do, and this prohibition of the Clergie is, and hath been so universall: that it reacheth to the foure Corners of the Earth, withholding this spirituall winde of Christ Iesus in the mouth of his Saints, that it shall not blow upon them that are in the earth, Rev. 7.*

The true Ecclesiasticall State.

A seventh Disproportion is betwixt their subjects or members, the Subjects or Members of Christ

Christs Kingdom (which is his visible Church) must be *believing Disciples*, they must bee all *Saints by calling, and sanctified in Christ Iesus*, 1 Cor. 1. 2. they must be *Living Stones* to build his House withall, 1 Pet. 2. 5. such as these and these onely are enjoyned to observe whatsoever he commands them. To these onely *this Kingdom and Dominion* is given, these be they that are *crowned as Kings, anoynted as Priests*, the Mediatour himselfe being theirs, and they his, and he hath committed the administration of his Mediatourship in his Church to them. But to the wicked saith God, *what hast thou to do with these things*, Psal. 50. 16. *Thou hast not a wedding garment, therefore binde him hand and foot, and cast him out as leaven dangerous to hurt the body*, 1 Cor. 5. 7. *For without shall be Dogs, Inchemers, and those that iove and make lyes*, Rev. 22. 15. *But within there shall be no uncleane thing*, Rev. 21. 27. See Isa. 35. 8. 9. Ezeck. 44. 9. Zech. 14. 21.

The false Ecclesiasticall State.

But the Subjects of this foule body are *unclean and hatefull Birds*, Revel. 18. 1. the Cage that holds them being the *Ecclesiasticall State of Rome*, is become the *habitation of Devils*, and the hold of every foule spirit, so that the unfittest members which they can least indure or suffer amongst them,

them, are the *gracious Saints*, they are the soonest turned out, cut off, and killed by them, *Rev. 13. 15.* but yet if the Saints, or Christ himself can by *temptations* or compulsion be drawn to *worship the Divell*, he will have it of them, *Mat. 4. 9.* for he will have all the world to worship him, even high and low, rich and poore, bond and free, I say all the world, he labours to compell for to be subjects or members in his black Regiment, *Rev. 13. 16, 17.*

Thus these raigne and rule, *make and change laws and times* in this their habitation, which is *Babylon, Sodom, and Egypt spirituall*, as the Father Sonne and holy Ghost doe in their habitation, which is the *New Ierusalem.*

The true Ecclesiasticall State.

Eightly, another *Disproportion* between the *Subjects* of Christs Kingdom, and the *vassals of Antichrist*, is this: namely, the former do keep a brotherly and Christian watch over each other. And whensoever any one of them transgresseth the Law of God, if their offence be certainly known, then holy and loving admonition is used, with an inward earnest desire to win the brother: And if he will not be perswaded by one alone, then two or three other brethren are taken with him, whom he knows to be *mod-*

rest and ablest for that purpose, that *by the mouth of two or three witnesses every word may be confirmed.* And if he refuse to heare them, then their manner is to tell the matter to the Church: which doth gravely admonish, sharply reprove, and lovingly perswade the offender, shewing him the hainousnesse of his fault, the danger of obstinacy, and the dreadfull judgements of the Lord. But if for all this he remaine still incorrigible and obstinate, then after due conviction, and long parience, they do in the Name and power of *Iesus Christ*, reverently in prayer, proceed to excommunication. And this they do, grounding their practise on these and such like Scriptures, *Levit. 19, 17, 18. Gal. 6, 1, Mat. 18, 15, 16, 17, Dent. 19, 15, 1 Cor. 5, 11, 2 Thes. 3, 14, Rev. 2, 14, 15, Heb. 12, 15, Dent. 17. 12, 13.*

The false Ecclesiasticall State.

But in the false Church it is not so: For the members of that *uncharitable body*, do thinke (as Cain did) that they are not bound to be their Brothers keeper: Hence it is, that multitudes of sins of all sorts, are daily committed, to the faces of one another, and yet no man hardly reproves his Brother for the same: Besides, if occasionally it come to passe, that some sometimes, for their cursing, swearing, or blasphemous speeches, are rebuked;

rebuked; notwithstanding, as they stand in *Ba-
bylon*: so is their walking full of *confusion*: for
they do not at any time keep the rule and order
which Jesus Christ hath given in *Mar. 18, 15,*
16, 17. and which the Primitive Churches pra-
ctised, *1 Cor, 5. 45.* that is, they do not tell the
offending party first privately, and afterwards
(if finding him obstinate) to take some others
with them. Lastly, neither do they bring him
to the Congregation where he is a member, be
he never so wilfull and impenitent a sinner. And
if they should, yet have not they in any one of
their *Parish Churches*, the *Power of Christ* to
proceed against him, and to cut him off, though
he should be found so vile, as neither fit for
Church or Common-wealth.

Here now I will conclude in the Prophets
words, *Ier. 23. 28.* *What is the chaffe to the wheat,*
saieth the Lord.

F I N I S.

